136 "meset", small white termite which eats wood.

Flying beetles: "enzezza" (onomatopoetic) resembled big bee, eats holes into wooden beams of houses, does not live in colonies. It makes honey which is despised as "wild" by the Amhara, but zar spirits are believed fond of it, especially in the bush. A greenish variety, "tenzizza", the cockchafer, makes no honey, and is eaten by chickens.

[776 237]

Scorpion ("gint"), though mainly a lowland animal, is found also in river valleys on the plateau. It is considered very poisonous especially to cows who swallow it while grazing and are said to die from it. Brown, finger-length, it hides under rocks. Its sting must be "pulled from the wound", in Amhara practice.

[752]

Wild rodents abound in rural areas, and rats which harbor fleas are common along trade routes. They are also a danger to crops, and one of the reasons why threshed grain is stored in the living-hut, in huge, mud-hardened grain bins.

[241 251]

13 The ecological provinces of Ethiopia can be summarized as follows:

(1) Alpine, high-plateau type.

(2) Forests rich in fauna, and mountain savanna.

(3) Desert or near-desert savanna in lowlands, with belts of tropical forest along the rivers.

23/ 556 Domestication of animals, as mentioned before, is very old in Ethiopia. To this day, the wealth even of long-settled Amhara peasants is judged according to the number of

462 processing tasks of the women also include the prepara-
25 tion of staples of the pantry, to be ready for immediate use when her other tasks have left her no time. The red pepper ("barbare") is preserved and readied in the form of a paste, by grinding it, adding water and salt, plus a bit of onion. This paste, called "delleh"or "delleha" can then be used in wot, or to spice butter to be smeared on "enjara" bread, or mixed with oily nug paste and carried as a condiment and staple on travel. Another prepared spice condiment used by travellers is a dry mixture of spices, salt and "shero" (ground peas), called "meten". Butter may be processed by boiling it with pepper, or with the small yellow root of a rhubarb called "maqmaqo" (Rumex abyssinicus), which is also used as a medicine against tuberculosis.

462 Fetching and producing materials for fuel is a major
237 female occupation, though left to young girls when avail-
372 able. A special supply of dried cowdung is prepared for the rainy season, beginning right after Easter when the intermittent light rains are expected soon. Donkey and horse manure, "fanday", are not used by the proud Amhhara, but cattle dung is flattened between the palms of women, dried in the sun, piled into tall heaps right next to the hut, then covered with a protective mask of mud and fresh dung. It is also women's task to watch the hearth fire in the evening, to check that it is covered with hot ashes over glowing embers, so that it will not go out and leave the hut chilly, on the one hand, but not burn so brightly that it might set fire to the hut.

4: Alvarez M-5 (1520-1526) 1881
MP5 Amhara MP5

They say the prayers by heart and
without light, except in the lamps or chandeliers, for they have not got lamps. They burn butter in these chandeliers, for they have not got oil. They pray or chaunt very loud, without art of singing, and they do not recite (alternate) verses, but all sing straight on. Their prayers are psalms, and on feast days besides psalms they recite prose, according as the feast is so is the prose. They always stand in the churches; at matins they only say one single lesson: this is said by a priest or a friar, rather shouted than intoned, and he reads this lesson before the principal entrance. When this lesson is finished, on Saturdays, Sundays, and feast days, they make a procession with four or five crosses on their poles, and a cross not so much raised as carried like a stick in the left hand, because they carry a thurible in the right hand, since as many as carry a cross carry a thurible, there are always as many thuribles as crosses. They wear some silk cloaks, not well made, because they are not wider than the width of a piece of damask, or other silk from top to bottom. Before the breast, a cross piece to the flanks on each side, of any other stuff and of any colour, even though it should not match the principal part, and of this principal part a good ell hangs behind dragging on the ground. They make this procession through the circuit, which is like a cloister. This being ended, on the said Saturdays, Sundays, and feasts, he who has to say mass enters with two others into the chancel; they bring out an effigy of Our Lady, which they have in ancient pictures in all churches and monasteries. He who has to say mass places himself in the centre of the transept with his face towards the principal entrance, and the image in his hands held before his breast: and those who stand by his sides hold lighted candles in their hands, and all the others commence a chaunt like prose, and all walk, shouting and leaping as if dancing[1] they hold hands and go round, before the

[1] *Como em chacota*, dancing and singing, *i.e.*, not reverentially.

*787
*755
539

been mixed together with other ingredients (such as sacramental oil, juice or sap, animal blood or urine). The recipe further states which segments of the text (e.g., asmat) are to be represented in a contrasting [824] color (usually red). Finally, the botanical variety of reed with which the text is written may be determined also.

Beyond the effects gained from the manufacture of the digam itself, the text's goals are further augmented by materials which are included in the kitab, together [237] with the digam. These include, as indicated by the debtera's recipe, botanicals, often together with such exotic ingredients as a designated number of hairs from a lion's mane. The outer cover of the kitab is made of leather, but a debtera must determine if it should come from a wild or domestic animal, and, if the latter, what its sex and color should be. The digam is sewn into this, but whether the stitch should be to the right or to the left, whether the thread should be cotton or silk, and what its color should be, must also be con- [801] sidered first. The number of stitches to be made is likewise relevant, for numerological considerations suffuse the entire process of making the kitab. Nor are the makers of the kitab neglected; whether the debtera should be sexually continent before writing the digam, whether the cord by which the kitab is worn should be